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THE

BAPTIST MISSIONARY MAGAZINE.

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BAPTIST MISSIONARY MAGAZINE.

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January, 1837.

No. 1.

QUARTERLY PAPER.—No. I.

Maulmein, (pron. Mol-me-ine,) the chief town of the province of Amherst, in British Burmah, is situated on the east bank of the Salwen, or Martaban river, twenty-five miles from its mouth, in lat. 16° and about 28'. It was once the site of a city and capital, under the Hindú name of Ramapúra, or the city of Rama, and the high earthen walls and ditch could be easily traced, on its re-occupancy by the British. The territory fell into the hands of the Burmese soon after the reduction of the capital city of Pegu by Alom-praw, in 1757, and was ceded by them to the Hon. East India Company, together with the provinces of Tavoy, Yéh and Mergui, and the four provinces of Arracan, at the conclusion of the treaty of peace in Jan. 1826.

Maulmein was contemplated as the seat of the capital of British Burmah immediately on the restoration of Martaban (city) to the Burmese, and part of the ground was cleared of forest, for this purpose, as early as the following April. But it was not until near the close of 1827 that its claims above its rival, Amherst, at the mouth of the river, appear to have been fully admitted. It is now the residence of the Commissioner of the Province, and is garrisoned by a regiment of soldiers attached to the Madras Presidency. Population, at the close of 1834, including suburbs, 16,182, of whom 13,702 were Burmese and Talings. The entire province contained 46,502 inhabitants.

The entrance of the river on which Maulmein stands, is about 70 miles distant from that of Rangoon r., and is at least 7 miles wide. It soon contracts, however, to the width of 2 or 3 miles, as you ascend, having the island Bilú (or Balú) on the left, but has a deep and broad channel, to the town, marked off by buoys all the way.

A little above Maulmein, and in front of Martaban, the Salwen is joined by the Ataran and the Gyieng. "The prospect which opens itself upon the stranger here, is probably one of the most beautiful and

imposing which oriental scenery can present. The waters of three large rivers, the Salwen, the Ataran, and the Gyieng, meet at this spot, and immediately proceed to the sea by two wide channels; so that, in fact, the courses of five distinct rivers are, as it were, seen at one view, proceeding like radii from a centre. This centre itself is a wide expanse of waters interspersed by numerous islets. The surrounding country consists generally of woody hills, frequently crowned with white temples, and in the distance are to be seen the high mountains of Zingai; and, in favorable weather, the more distant and lofty ones which separate Martaban from Laos and the Siamese territory." These last run in a parallel line with those which skirt the sea-shore, at about the distance of 100 or 150 miles. They abound in lead and copper. The Zingai range yields blende, or the sulphurate of zinc. A range of hills not very high, extends southerly from Maulmein to the river Kalyen, which empties into the Salwen at Amherst, composed mostly of sand-stone, and affording in various parts, a rich and abundant ore of antimony.

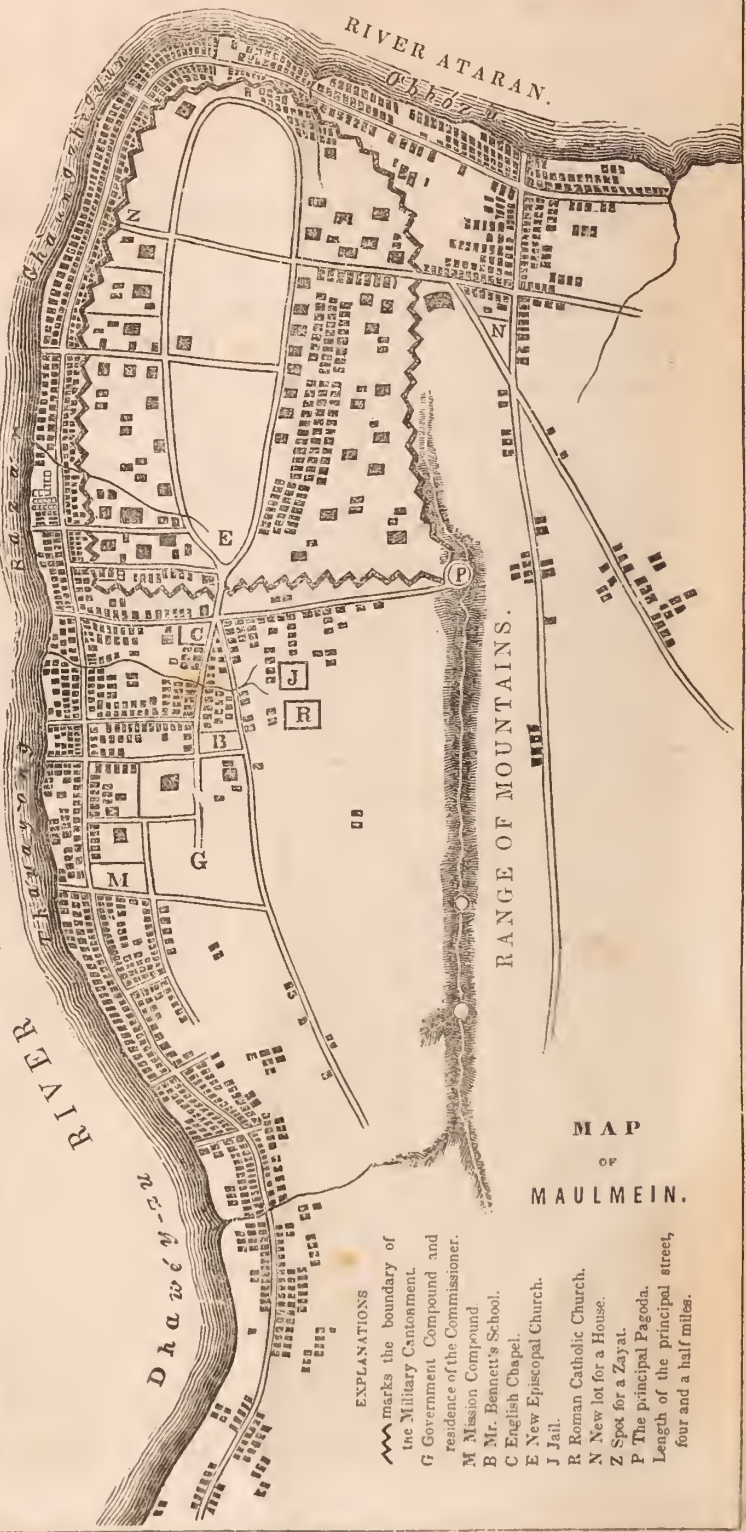
The chief article of export is rice, which is raised in immense quantities. Indigo, cotton, and tobacco, are cultivated to some extent. The province yields, also, pepper, cardamoms, areca nut, and teak wood. The upper part of the country has been pronounced peculiarly fitted for the culture of the sugar-cane and coffee plant.—Its climate is remarkable, among eastern countries, for agreeableness and salubrity.

The mission buildings stand on a plat of ground granted for the purpose, about a mile south of the military cantonments, bounded on the north and south by small creeks, with mostly a southern and western declivity, and embracing about four hundred yards in length, and two hundred and fifty in breadth.

The sketch of Maulmein, on the following page, was kindly furnished by Mr.



SALWEN.



MAP OF MAULMEIN.

EXPLANATIONS

- ~~~~~ marks the boundary of the Military Cantonment.
 - G Government Compound and residence of the Commissioner.
 - M Mission Compound
 - B Mr. Bennett's School.
 - C English Chapel.
 - E New Episcopal Church.
 - J Jail.
 - R Roman Catholic Church.
 - N New lot for a House.
 - Z Spot for a Zayat.
 - P The principal Pagoda.
- Length of the principal street, four and a half miles.

Brown, now of Sadiyá, and represents the place as it was at the time of his residence there, in 1834.

Maulmein was first occupied as a missionary station, in the summer of 1827—missionaries, Mr. and Mrs. Boardman. The first public religious service, by Mr. Judson, then visiting the place, was held Aug. 12, and was attended by one native worshipper. In November following, Mr. Judson, and Mr. and Mrs. Wade, removed to Maulmein from Amherst. Maulmein has also been the temporary residence of other missionaries, on their arrival in Burmah, and, being the principal seat of the Burman mission, is a place of occasional resort from other stations.

Missionaries belonging to the station, January 1, 1836, were Mr. Judson, and Mrs. Judson, (formerly Mrs. Boardman,) Mr. and Mrs. Bennett, who arrived in Jan. 1830, Mr. and Mrs. Hancock, who reached M. Jan. 1, 1833, and Mr. and Mrs. Osgood, who joined the mission at the close of 1834. Messrs. Hancock and Osgood are attached to the Printing department. Mr. Bennett has charge of the Provincial High School. The principal employment of Mr. Judson, while residing at Maulmein, has been the translation of the Burman Scriptures and Tracts.

The first translation of the New Testament into Burmese was completed by Mr. Judson at Rangoon, about the end of June, 1823. Portions of it, however, had been repeatedly revised for the press previously, and the gospel by Matthew printed. An epitome of the Old Testament was also written in 1823, with several smaller works. The whole were again revised in 1830. The translation of the Old Testament, of which select portions had been prepared at an earlier date, and printed, was finished the 31st of January, 1834. The printing of the first edition of the whole Burman Bible was completed Dec. 29, 1835.—Of tracts printed in Burmese, twenty-six have been submitted to the American Tract Society, for their patronage, and accepted.

The translation of the New Testament into the Taling or Peguan language, has advanced to the end of Hebrews.

The printing department, previous to the arrival of Mr. Hancock, was under the superintendence of Mr. Bennett, who had carried out with him a printing-press, and procured a temporary supply of Burman types. In 1832, Mr. Bennett obtained at Calcutta, a sufficient quantity of types to keep three presses in operation, and the means of enlarging it to any desirable extent. A second press was sent out the same year, under charge of Mr. Cutter. Two printing presses, a standing-press, a large fount of English types, and the mate-

rials for a stereotype foundry, were added in 1833. Additional founts of types in Burman, Taling, and Karen, were procured at Calcutta, by Mr. Hancock, in 1835. A power-press was put into successful operation early in 1836. A fifth hand-press of the most approved construction is on the way, and will probably reach Maulmein by the first of March. Measures are in progress to procure Burman types of a reduced size. A substantial building was erected in 1832, consisting of several compartments, suited to the safe keeping of paper, &c., and the convenient execution of the several branches of labor to be performed. Attached to the office are from twenty-five to thirty native assistants.

The amount of printing done in 1832, including scriptures and tracts, was 3,840,000 pages;—in 1833, 5,272,000 pp.—in 1834, 3,403,600 pp.—and in 1835, 8,268,600 pp.

Early attention was given to the establishment of schools. One for Burman boys was commenced by Mr. Boardman. The Female boarding school, first established at Amherst, was re-opened at Maulmein by Mrs. Wade, on her removal to the latter place, and has since been sustained by other female missionaries. Several Burman primary schools have been commenced. There has also been a small English school. In 1834, an English High School was opened by Mr. and Mrs. Bennett, under the patronage of the Commissioner of the Province, at which are taught Reading and Writing, Arithmetic, Geography, and Grammar. The whole number who had entered prior to July 1, 1835, were 115, of whom 103 continued members; viz. Burmese 47—Chinese 17—Portuguese 14—East Indians 15—Armenians 2—Hindoos 5—Malay 1—Shyan 1—English 1. 14 were girls, and 35 were boarded. More than thirty could at that time read the English New Testament, and the most forward were accustomed to write weekly English compositions.

Theological instruction has been given to native assistants by Mr. Judson.

The public preaching of the Gospel is regularly maintained on the Sabbath, beside other religious services, in Burman by Mr. Judson, pastor of the native church, and in English by Mr. Osgood, acting pastor of the English church. Five or six native assistants are employed in different sections of the city, in conversational preaching, and the distribution of scriptures and tracts.

The first baptism at Maulmein, occurred in January, 1828. Sixty-two were baptized previous to March 15, 1830. The whole number of baptisms prior to Jan. 1, 1836, were of Burmans, 104—Karens, 118—Foreigners, 191—Total, 403.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from p. 263, vol. 16.)

Feb. 12, 1836. Favoring winds still attend us, and we have performed a large part of our voyage to Amherst. Just now we have to the south of us the Andaman Islands. The chief of these, is one hundred and forty miles long and twenty-five wide, divided, however, in fact, into three islands, by channels, which extend across the whole breadth. This archipelago was known to Ptolemy, who calls it "*Insula bonæ fortunæ*." He declares the inhabitants to be *anthropophagi*, which horrid fact is confirmed by late travellers, though it seems they eat human flesh, only in revenge towards enemies, or when impelled by famine, to which they are often exposed. They are genuine negroes, and uncommonly repulsive in appearance, having limbs disproportionately slender, protuberant bellies, high round shoulders, very large heads, woolly hair, thick lips, and sooty black skin. The average height of the men is about five feet. No two races of men are more distinct than this people and the nations around them. How they came here, is a problem not solved. Some writers conjecture that a Portuguese slaver from Mozambique, was some time wrecked here, and thus peopled the island. But we have the account of two Mahometan travellers, who journeyed eastward in the ninth century, six hundred years before Portuguese ships found their way to the Indian Ocean. Their description of these islanders is quite correct. They say, "The complexion of the people is black, their hair frizzled, their countenance frightful, and their feet very large. They go quite naked, and eat human flesh." Perhaps no people on earth stand lower in the scale of humanity. Going utterly naked, they are exposed to the annoyance of various stinging insects, and are therefore in the habit of daubing themselves from head to foot with mud, which hardening, forms a complete defence, but gives them a most hideous appearance. Their

habitations are scarcely superior to the lair of the monkey. Four slender poles stuck into the ground, tied together at the top, and covered with leaves, form the whole structure. A few leaves scraped into one corner make the bed. Their only manufactures are some poor bows and arrows, hardened at the end by fire, or pointed with bone; and some simple fishing tackle. Addicted to war, and kept down by scanty food, their numbers amount to less than three thousand souls. Who will go to these? Who will carry the torch of truth into that thick gloom? Lord, send by whom thou wilt send.

14. Have passed not far from the Preparis, and Narcondam islands. The former is accessible only on the eastern side. It is about seven miles long, entirely covered with a dense forest, and uninhabited. The monkey and the squirrel, said to be the only quadrupeds, are exceedingly numerous. Narcondam is regarded as of volcanic origin, and has on its summit the apparent crater of an exhausted volcano. Its form is conical, and though the island is very small, its height is computed at two thousand five hundred feet. It is visible in very clear weather seventy miles.

17. Since leaving Kedgeree, we have held meetings every evening with the men in the fore-castle, and are rejoiced to find three out of the ten avowing themselves subjects of deep conviction, and declaring their full purpose of heart to follow Christ in all his appointed ways. We usually preach a familiar discourse, and then converse with them personally. Their gradual progress has been very perceptible, and so far very satisfactory. May we not hope that they will be found true to their new purpose, amid the temptations of the future, and redeemed at last by the grace of God.

Arrival at Amherst—Maulmein—Tavoy.

Monday, 21. Cast anchor at Amherst. Thanks to God for his great mercy, in bringing us to our desired haven in safety and peace. Having yesterday sent a line to Mr. Judson at Maulmein, by a small boat, we had scarcely anchored before Mr. Osgood was on board to welcome us. He brought a line from Mr. Judson, giving

reasons why he could not come down. It was a joyous meeting, saddened however, by seeing in br. Osgood's face, evidence of infirm health. He brought covered boats to take us to Maulmein, and at ten o'clock, the tide being favorable, we set out, and arrived about day-break. Brother J. received us with exultation, at the aid we brought, and we were soon comfortably quartered—myself at brother J.'s and the rest at the houses of brethren Osgood, Hancock, and Vinton.

Our first Sabbath in this dark land was, of course, full of interest. In the morning we worshipped with the Burman congregation in the zayat. About seventy were present, nearly all Christians. Seldom have I seen so attentive and devout an audience. They sat, of course, on the floor, where mats, made of bamboo, were spread for their accommodation, a large bamboo, about eighteen inches from the floor, serving as a rest to the back. In prayer the Americans all knelt, and the rest leaned forward on their elbows, putting their palms together, and at the close of the petition, all responded an audible *Amen*. Mr. J. preached with much apparent earnestness, and all listened with rapt attention. Several inquirers were present, some of whom applied for baptism. At night attended at the chapel, where worship in English is regularly maintained. About one hundred were present, chiefly soldiers. During the whole day, the gong resounded in different parts of the city, and in the evening several theatres were opened. We were informed that one of the chiefs was giving a feast of seven days, on the occasion of his last child having his ears bored.

After holding a meeting early on Monday morning, to decide on the destination of Mr. Davenport, I returned to the ship, to superintend the discharge of the cargo, which we were pleased to find in fine order; and got back in the night on Tuesday, after seeing every thing in the lighters. Next morning, waited with Mr. J. on Mr. Blundell, the Commissioner of the Province or Governor, as he is here commonly called, and on Mr. Condaminé, the second in office. They received us politely, and were able to answer me many important questions. Mr. Blundell is regarded as a skilful and prudent governor, and as earnestly desirous of the true prosperity of the country. He estimates the entire population of the provinces under his

care at less than 300,000 souls. The provinces of Amherst, Tavoy, Yéh and Mergui, at less than 100,000, and Arracan at about 200,000.

Having concluded unanimously, at a full meeting of the brethren, to call a general convocation of all our missionaries, who could attend and return before the rains, it has become necessary that my visit to Tavoy and Mergui should be made before such meeting, which, in view of all considerations, was appointed for the 30th of March. In order to be exempt from the delays and disappointments attendant on waiting for casual vessels, my friends have chartered for me a small cutter, in which I am now (March 2,) on my way to Tavoy. She is a tiny craft, but has a little cabin the floor of which is big enough to allow Mr. Abbott and myself space to lay our mattresses, and on the whole we get on very well. The scenery along the coast is mountainous and entirely uninhabitable, as is the case also with numerous islands, and which form almost a continuous chain, a few miles from shore. Dense forests cover the whole, presenting throughout the year a rich and varied verdure. To avoid three or perhaps four days' delay in going round Tavoy point, and up the river, I was set ashore with a few articles of immediate necessity at *Moung-ma-goung*, a small Burman village, only eight or ten miles' walk from Tavoy. It stands nearly a mile from the shore, beautifully shaded by noble trees, especially the banyatha or jack, a species of the bread-fruit, with wide paths and good houses. While the necessary preparations were being made, I was conducted to the cool zayat, and was scarcely seated on its floor of split canes, when a woman brought a nice mat for me to lie on, another presented me with cool water, and the head man went and plucked for me a half dozen of fine oranges. None sought or expected the least reward, but disappeared and left me to my repose. A constant succession of children, however, came to gaze at the foreigner, and some women, with babes on their hips, squatted at a little distance, to gratify their curiosity; all, however, behaving with decorum and respect. In a Burman village, the zayat is the only tavern. It consists of a shed with a floor raised three or four feet from the ground, and wide verandahs to keep off the sun. As chairs and tables are out of the question, and as every traveller carries his own provision, here is an ample hotel. The

neighbors readily furnish water, and fruits seem free. A little fire, kindled near, cooks the rice, an hour's slumber follows the unpretending meal, and all things are ready for a start. The cooley (or porter) having adjusted the baggage at the ends of a pole, Chinese fashion, walked on as guide, and after passing some patches of pine-apple, and many noble fruit trees of kinds unseen before, we entered the jungle, and began to wind our way over the mountains which extend along all this coast and terminate at Tavoy point. Though no rain has fallen since October last, the foliage was fresh and intense. Flowers, great and small, beamed on us at every step and in some places filled the air with fragrance. Innumerable vines, creeping, climbing, and depending, seemed to intertwine the trees for mutual support. A great variety of parasites clung to the branches, sometimes with very large leaves, forming a complete and beautiful sheath, and sometimes sending down their long stems thirty or forty feet, waving to the breeze like small ropes. The lower portions of the mountain were of coarse grey granite, the higher parts of some friable stone with which I was not acquainted. The soil was generally a stiff reddish clay. The trees were not generally large or lofty. Near the summit of the mountain, we stopped at an unfinished zayat, near which a well had been dug, and, spreading a cloth on the ground, my man produced the result of his morning cooking on board the cutter, and with fine cool water drawn in a piece of bamboo, we made out an ample repast. In the midst of it a couple of ponghees or priests came up, followed by servants bearing their baggage and stopped under the shade of the same great tree, though on the opposite side. After dining, an ample plate-full was given to the cooley, while Jesse sat down and helped himself. The poor cooley took the plate, and squatting down at some distance from the elder priest, presented the whole. The old man and his followers took a little, but with indifference. The bread he snuffed, and examined, and tasted, but threw it away. His palate, I suppose, was not adjusted to such a novelty.

As we sat waiting for the sun to decline, Jesse engaged the old man in a religious discussion. They both pleaded with great earnestness and much gesture, though sitting ten feet apart. I could but pray earnestly that the poor

grey-headed idolater might be convinced of the truth, and my recently converted man be able to set Jesus savingly before him. How I longed to be able to proclaim to them the great salvation. The old man at length got out of patience, and moved off, followed by his company. The Lord grant that this people may be inclined to accept the heavenly boon which American Christians are offering them. About sunset arrived at Tavoy, and was most kindly received.

March 14. Monday. The ten days spent in this city have been much occupied with the missionaries in hearing statements, asking questions, examining accounts, visiting schools, giving advice, and such other official duties as will recur at every station. Such matters do not belong here, and my readers will not expect to find them in my future journals, though they form an important part of my duties.

The town and suburbs of Tavoy contain, as I am informed by the acting governor,* 1,845 houses, with a population of 9,045 souls, giving a fraction less than five to a house. Of these, about one or two hundred are Chinese men, generally married, and, of course, in such cases, to Burman females. There are also Malays, Malabars, Mussulmans, &c. Streets are in good order, much shade, vessels built—arrivals and departures. This secures bakers and every convenience.

The province, not including the city, contains 4,768 houses, and 25,143 inhabitants; or rather over five to a house. There are from thirty to forty criminal convictions per annum. The revenue is more than equivalent to the expenditure of the Company in keeping up its military and civil establishments, which is said not to be the case with any other of these provinces. The number of priests is estimated at about four hundred, but many of them are probationers, or noviciates, and constitute the class out of which so many return to common life. But few regular priests, comparatively, abandon their profession. Of nuns there are about fifty, of whom all I saw were beyond middle life, and generally wore the aspect of mendicants.

The dialect of Tavoy is a sort of obsolete Burman, scarcely intelligible

* Dr. Richardson. To this gentleman, who has travelled more extensively in Burmah and these provinces, than any other European here, I am indebted for much valuable information.

to those who speak the pure language ; but no difference exists in writing.

The missionaries at this station are Mr. and Mrs. Wade, Mr. and Mrs. Mason, and Miss Gardner. The latter alone and Mrs. M. attend to the Tavoyers, and only in the way of schools, Miss G. having four schools, under leathen teachers which she superintends, being not yet familiar enough with the language to attempt any other services.

The married missionaries, though obliged to reside here on account of the unhealthiness of the Karen forests, give their whole time and attention to that people. The dry season they spend among the mountains, sometimes several months in a place, particularly at Matak. During the rains, viz. from April to October, they remain at Tavoy. Here the brethren devote themselves to the study of Karen, and the preparing of books in that language, while their wives, assisted by Miss Gardner, attend to boarding-schools for Karen children.

Public worship in the Burman language is held every Sunday morning, in a good and convenient chapel, of ample dimensions, built without charge to the mission by the English congregation, and other residents, at which the children of all the day-schools, with their teachers, are required to be present. Few of the other heathen citizens attend ; seldom more than two or three ; and as there are but five native Christians in Tavoy, the congregation is very small. Some that were baptized here, have gone to other places. Worship is also held every evening at the house of one of the missionaries, at which the native Christians and pupils in the boarding-schools attend. Seven of the soldiers have been baptized, but all are now gone, and only a gentleman in the medical service, and the missionaries, form at this time the Baptist communion in Tavoy.

Thus, though three missionaries and two missionaries' wives reside among the Tavoyers, and speak that language, there are no steady, and systematic efforts for their spiritual good. Much, however, has been done in different ways. Various excursions have been made among them, and tracts have been distributed to every house, besides some hundred Bibles and Testaments which have been given. But there certainly is great need of the direct and systematic services of a man who shall devote himself to the Tavoyers. An additional and cogent reason for

this, is the peculiarity of the dialect, which prevails in the province, so marked, that a person who speaks pure Burman is with great difficulty understood. This difficulty is not felt at all in reading ; so that there is no need of other books.

Description of Matak.

Two days' journey from Tavoy, a considerable number of Karens have been formed into a Christian village ; the heads of every family being members of the church. These Christians now amount to about two hundred, and conduct themselves with exemplary rectitude. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c. ; and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire very many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally very deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. Their ground, under their houses, which always used to be receptacles for filth, and vermin, are all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and, as their costume covers the person entirely, the sight would please the most fastidious American eye.

But it is the spiritual change visible at Matak,* which is most delightful. In this respect they present a most attractive spectacle. Punctual in all public services, they fill a large *zayat* on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they almost without exception unite in the singing, and to my ear their psalmody was correct and sweet. After a prayer or a benediction, they all uttered an audible "Amen," remained silent on their knees, for the space of half a minute, and retired in perfect silence. Mrs. Wade has been in the

* The name given their village, importing literally "City of love."

habit of holding daily a prayer-meeting with them, at sunrise. Almost every morning, before day-light, many have gathered at the zayat, and commenced singing hymns. As soon as Mrs. Wade is seen issuing from her door, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday, a Sunday school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is often employed in baptizing, or administering the communion, and when this is not the case, prayer-meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them that chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciple,) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprous sort of disease, and a child about two years old, similarly affected, were visited by many of them the very next day. They performed many repulsive offices for her, and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she

was bewildered with delight. These attentions to her have continued constantly. Another who was bed-ridden with loathsome sores, was attended to in the same way. Since that time, no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

These generous traits are exhibited in other points. On being told of the persecution of Moug San-lone, and others, at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying his fine and releasing them from prison; and out of their deep poverty actually sent to Rangoon 50 rupees for this purpose. They have built of their own accord, a sufficient house for the residence of their missionary and his family, and a zayat. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities as assistants or school-masters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men, whose services are very important to their aged parents in clearing jungle, and planting paddy, are readily spared, and go to various points, during the rainy season, teaching school, for which their salary is from three to six rupees a month—half that they could get in other employ. About twenty school-masters and assistants are now thus employed. Mr. Mason has in his excursions baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui, has been cheered by the reception of a number of such.

The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens used it universally, and generally to excess; every family made arrack for themselves, and from oldest to youngest all partook. Drunkenness, and all its train of horrors, was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples

for further instruction, than they totally abandon the accursed thing. In Matah, therefore, not a drop is made or drunk. The children of the very men who were sots, are growing up without having tasted or seen it. The consequences to domestic peace and general welfare, may be supposed.

I might add very many interesting facts and incidents, which, when related to me, filled me with pleasure and thankfulness on their behalf. But I am not drawing a picture, for the sake of exhibiting glowing colors. Christian benevolence does not depend for continuance on success in its endeavors. If it did, however, the town of Matah amid the solitude of the great mountains of Tavoy, exhibits facts, which, if they were all the effects our mission could boast, are sufficient to assure the most incredulous of the blessedness of our enterprize.

When our endeavors to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprize, ought to know that this people testify aloud their continual gratitude and joy for the knowledge of Christianity. They often compare their former degradation and misery, with their present comforts and hopes. The pastor of the Matah church frequently speaks of these things, in moving terms, himself once a sot, and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When he is ready, many come to Tavoy to accompany him out; and the way being long, over rugged mountains, and often along the bed of a torrent, and as his bearers can each carry but a small load, they gladly carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mr. Mason in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo from its whole length among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence, and thanksgiving. Warned of their approach, the villagers come forth in troops, some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file,) and the length-

ened train comes into the village with great joy.

Nor is Matah alone in its brightness, amid Burman shades. All along through the jungle, as far as Mergui to the south, and above Maulmein to the north, Karens are turning to God. The missionaries properly discourage their always collecting into exclusively Christian villages; but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces, are the following churches, beside Matah; which are also regular out-stations:—*Toung Byouk Galá*, two and a half days south of Tavoy, 16 members, 25 inquirers. *Pyee Khya*, (pronounced *Peekah*), four days south of the last named church,—15 members, 43 inquirers. *Kah-pah*, three days south of Pyee Khya, on a stream of the same name navigable for boats, 20 members, and within a day's walk, 34 inquirers, most of whom have asked for baptism. *Tah-mlah*, on the Tenasserim, three days from Mergui, 9 members. All these have good places of worship built by themselves; and each has a native pastor and a Christian school-master. There are also in the region six other schools, under Christian masters; and measures are in train to form others. On an average last year ten learned to read in each school, some of whom are middle aged, and some quite old persons. The names of the pastors are not given here, because, being young men, they are changed every year, to give each an opportunity of being with the missionary half his time in the acquisition of Christian knowledge.

(To be continued.)

Karens.

JOURNAL OF MRS. WADE.

(Continued from p. 276 of last vol.)

Jan. 1, 1836. This pleasant morning of the new year, was spent in the funeral services of a fine Karen child, who had died rather suddenly; and it was an affecting sight, on entering the burying-ground, to see the new made graves of above 20 young children, who had died of whooping-cough during the past season. Each little grave was neatly made, and sheltered by a roof of leaves; and truly I could not refrain from tears, when I saw the parents (so lately rude, unfeeling heathen,) sit down weeping over the graves of their little ones,

Last evening one of the Karen Christians was bitten by a venomous snake, which has caused us much anxiety; we trust, however, his life will be preserved, though he suffers extreme pain, and will doubtless lose a limb. In coming from Tavoy to this place, Mr. Wade killed a still more dangerous snake within a few inches of the path I had just passed over.

Baptism and the Lord's Supper—Maternal Association.

2. Sat. ev. We have passed a very solemn and interesting week, on account of preparation for the Lord's Supper. We have had a succession of ten meetings, in which all the members of the church have come forward and given a relation of the state of their minds, and received such instruction as seemed needful.

3. This day has been observed by the church as a season of solemn fasting and prayer, that our sins may be forgiven, and that the Savior may manifest His presence in our midst, while we commemorate His dying love. At the close of the morning service we repaired again to the lovely consecrated stream, singing as we went, one of the songs of Zion ("In this strange land," &c.) and there witnessed the baptism of a Myet kyen Karen, who lives some miles distant, and has now in his old age come forth from the midst of opposition and reproach, and taken up his cross to follow Him who was "despised and rejected of men."—At evening when we came around the table of our Lord, it was an affecting sight to look around upon above two hundred dear Karen converts, whose names, we trust, are all written in the Lamb's book of life. How richly does such a season as this repay us for all we have suffered, in coming to this dark pagan land. But I am ashamed to speak of *sufferings*, while the memorials of my Savior's dying love remind me so forcibly what the first great Missionary suffered, in order to open a way of salvation for this *fallen world*. All His blessed footsteps are marked with tears and blood.

6. Attended this morning the first meeting of a Maternal Association, the design of which is to gain information respecting the right management of children, and to meet the first Wednesday after every full moon, to pray that these children may be converted. The meeting was interesting, and attended by above fifty Karen mothers,

besides many of their children; and I trust the prayers were not offered without some faith.

8. Mr. Wade, with several of the Karen Christians, left us this morning for an excursion of four or five weeks among the Yéh Karens; so that far away in these Karen jungles, I feel indeed like a "stranger and pilgrim." May I during this season of loneliness, learn to feel crucified to the world, and to all below my God and the advancement of his glorious kingdom.

10. Had about two hundred at worship this morning: explained to them some of the plain and sweet truths of the blessed gospel, and felt my own soul fed and strengthened with what I presented to those dear Christians. Had also a pleasant season at the Sunday school, and at evening had a missionary meeting on account of our assistants, who are to set off early tomorrow morning, two by two, for the distant Karen villages, where they expect to spend several months in teaching school, and preaching the blessed gospel. I hope the prayers this evening offered in their behalf, may be heard in heaven.

13. Had a pleasant season this morning at the female prayer meeting; between seventy and eighty were present. It is really affecting to see how anxious these poor females are to receive instruction.

Siamese Karens—Improved Domestic Discipline.

16. A Siamese Karen is now on a visit to this place, and says, the poor Karens in Siam much wish to remove here and listen to the news of a Savior, but their government will not permit it.—They have a Karen tract among them, which they highly prize, and though unable to read it, they have thrown away their old customs of worshipping nats, and now worship the book. It is only three days' journey through the jungles from this place, to the commencement of the Siamese Karen settlements, but the government strictly prohibits any foreigner from entering Siam on this side, and our Karen Christians would be in much danger of government difficulty, so that we are deterred at present from doing any thing for their relief, though we feel deeply for them.

"Fly abroad, thou mighty gospel;
Win and conquer, never cease."

17. Had a very attentive assembly, to whom I read and explained the par-

able of the sower. At evening I spent the time in questioning them respecting what they heard in the morning, and was much gratified with their answers, and resolutions to try to bear more fruit this year. Have, at evening worship, during the week past, been reading to the Christians the life of Christ, after which I questioned them respecting all they had heard, and have been delighted with the interest which they have manifested in learning more about the blessed Savior.

20. Had about ninety at the female prayer-meeting this morning, and enjoyed a pleasant season. The Karen mothers here, in their heathen state, had been accustomed to beat their children very severely, now and then, when in a violent passion, and at all other times the children were left to their own ways. I spent a great deal of time, when here last year, in trying to teach them how to govern their families. I have now the happiness of knowing that these mothers are obeyed and loved by their children generally, and the secret of the change which I witness is this: when a child is disobedient, the mother takes it into the inner room, and there bows down and prays to God to direct and assist her, and give her wicked child a new heart. She then corrects it in the way she thinks God will approve, and not unfrequently is the child subdued by the mother's prayer without further trouble. This is not what is performed now and then, but a daily practice throughout the village, and if any one is seen to get angry with her child, she is immediately reminded of the *rule*, by some one of the family or neighbors. They all tell me that this is one of the most difficult duties they have to perform. Another very difficult duty they say, is to be always in subjection to their husbands. And their practice is, whenever they find they have transgressed this rule, to beg pardon, and try to be more watchful and prayerful.

24. Had a full and very attentive assembly this morning, and hope the precious seed was sown into good ground. Since Mr. Wade has left, I spend every evening in reading the scriptures, and questioning the Christians in something after the form of a Bible class; and the oldest, as well as the youngest, are much interested to be able to answer the questions. Several of the young inquirers give us increasing evidence of their having chosen the

"better part." On Friday attended the funeral of another child, and have been very much gratified by the religious principles which the parents have exhibited. Just before the child expired, the father said, (with eyes filled with tears,) "My Savior calls for my *only* little daughter, and I give her to him with all my heart."

26. Have just returned from attending the funeral of another infant child. Many of the little ones here are too delicate to bear this unhealthy jungle air, so that we seldom see a large family of Karen children, and almost every mother will tell you she has lost several children. I had fondly hoped this place would be more healthful this season, but within the last day or two, there have been three new and very bad cases of fever, and the number of the sick is fast increasing. As Mr. Wade is now absent, all the sick look to me for relief, and my heart sinks within me to see my medicines nearly gone, without the means of obtaining more. Ten years' experience in attending the sick among our native Christians, and a good medical directory, make me quite familiar with the proper treatment of most of the diseases of these jungles. But what can I do without medicines? O, this is a dark world of sorrow, and suffering, and sin! How sweet will the rest of heaven be!

27. Had a pleasant time at the female prayer meeting, which was attended by about eighty this morning; besides which I spent nearly every moment, from sun-rise to sun-set, in attending the sick. I forgot my fatigue, however, at evening worship, when I met two of our Karen Christians, who had been to a distant village on business, and had, as usual, been telling the people of Christ and the way of salvation; a very interesting inquirer returned with them to listen to the blessed news. May he find the "pearl of great price."

Visitors from Bangkok—Applicants for baptism from afar.

30. The inquirer mentioned Tuesday, continues to be very attentive to instruction, and appears in earnest with regard to the salvation of his soul. He says he has not knowledge to pray much, but he often "begs the Savior of sinners to forgive his sins and give him a new heart." Yesterday I had three visitors who had come overland from Bangkok. Two of them were

Siamese, with whom I could not converse a word; nor could either of them read the Siamese tract I offered them. But the other being a Taling, was much pleased with the tract I gave him in his own language, and read it fluently. He said there were foreign teachers in Bangkok, but he seemed to know very little about them, only that they did not worship idols. He listened, however, with interest to the news of a Savior, and I hope the little tract may be blessed to the salvation of his soul. Five Karens from a distant village arrived here this evening, having travelled ten days' journey through the jungles, to learn more about the Savior, and ask for baptism! O that our dear Christian friends in America were awake to a sense of their duty, with regard to this interesting people!

31. Read to the Karens the story of Lazarus and his sisters, and told them about the general resurrection this morning, and have been very much gratified with their answers to the questions this evening. The oldest, as well as the youngest members of the church, are much interested in being able to answer the questions, and it is delightful to witness their improvement in a knowledge of the Scriptures. My Sabbath school has now enlarged to about fifty, and an increased degree of feeling is manifested. I trust the Holy Spirit is teaching several of the number. Had six Burmans to worship, this morning, and have more or less of this class of hearers every week. When the Burmans come here for the purposes of trade, they cannot very well resist the pressing invitations of the Karens to come to worship. They frequently attend evenings, and on the Sabbath the Karens not allowing them to do the least unnecessary work, they seem to like to attend our worship. In Tavoy the idolaters will not bow down when we pray, but here, the Karens speak to them again and again, until they bow down before the King of kings. O that their stubborn hearts might be made to bow, before it be too late, and their day of grace forever gone!

Death of an aged Christian—Increase of religious interest.

Feb. 3. About eighty were present at the meeting of the Maternal Association this morning, and I trust the fervent prayers offered up by these Karen mothers will not be in vain.—At evening attended the funeral of an

aged member of the church, who died last night after a few days' illness. It was thought she was near a hundred years old; and last year when I was here, she said she wished very much to go to heaven, she could not do anything here, and hoped God would call her soon. She appeared to have no fears of death, or doubts with regard to her interest in Christ; and when first taken ill, she said to me, "I am going now to heaven, and I cannot see teacher Mason again; I love him *very much*." Tears came into her eyes as she spake of her beloved pastor, who had directed her tottering steps to the Friend of sinners. She did not mention her absent children, but said, "Teacher Wade has been gone *very long*, I shall not see him return, but I shall go to see my Savior." After this conversation she said but very little, expressed much affection when I went to see her, and joined in our prayers two or three times; after which she appeared nearly insensible for two or three days, and then fell asleep without a struggle or sigh. We trust she rests in the bosom of her Savior.

6. Having now 30 inquirers who profess to be seeking earnestly to know the Lord, this evening was set apart for solemn prayer on their account. There seemed deep feeling in many of the prayers, and before the close of the evening, about twenty new ones came forward, and desired the prayers of the church.

7. Have had a crowded and solemn assembly to-day, and this evening there appeared more of the spirit of a *revival*, than I have ever before witnessed in India. About sixty came forward for prayers, and the church seemed awake to the interests of immortal souls.

10. Had 120 at the female prayer meeting, where we believe the Lord was in the midst of us. There continues to be still a deep and solemn spirit of prayer in the church, and I trust, angels are rejoicing over repenting sinners. During Mr. Wade's absence several of the young inquirers sleep in my cottage, so that often in the night, when they think no one hears them but God, I witness their simple, artless petitions to God, that he would for Christ's sake forgive all their sins, and give them a new heart, that they may be his humble and faithful disciples.—Not long after the close of the

meeting we were delighted by the unexpected arrival of Mr. Wade and the Karen Christians, after an absence of five weeks wanting one day.

13. The arrival of Mr. Wade and the assistants seemed to divert the attention of the Christians and young inquirers from the great concerns of their precious souls, but to-day we hope the feeling is deepening. This morning we commenced a prayer meeting, which is to occupy the first hour of every morning, and the season was solemn and interesting.

14. This morning at day light, about 150 were assembled in the zayat, and the season was solemn and impressive. At the hour for Sunday school the zayat was crowded, so that Mr. Wade took his class to the house, and the Christians went to a private house, to spend an hour in prayer for the outpouring of the Holy Spirit, while we conversed and prayed with the dear inquirers and children. Four of the five Karens, from a distance, mentioned Jan. 30, appear well, and we trust are truly "born again." The other, a lad about 13 years of age, came forward this morning for prayers, and with eyes filled with tears, told me he had not yet got a new heart. The morning service was crowded and solemn, after which the Christians and inquirers assembled in little circles all over the village for prayer. At evening about sixty came forward for prayers, and we believe the Holy Spirit hovered over the assembly. "*Lord, we believe; help thou our unbelief.*"

17. The female prayer meeting this morning was large and solemn, and Mr. Wade's lecture every evening is attended by many more than ever before. My morning meetings too, which commence before it is fully light, are well attended, and there appears to be deeper feeling in the minds of many of the inquirers than we have ever before seen, so that we have felt it our duty to appoint a "three days' meeting," though br. Mason is *far away* on the southern tour, and there is not a single brother or sister, or even a native brother at any other church, to whom we can send for help. We tremble in view of our own weakness, but, looking upward for *all our help*, we will try to go forward in the path of duty, remembering who it is that has said "*My grace is sufficient for you.*"

19. This evening, two respectable Burmans being present, the Christians

spoke to them and insisted upon their bowing down, as they do when they pray, with which they rather reluctantly complied. After we returned to the house I observed to Moug So, one of the leading members of the church, that the Burmans would not often bow down when we prayed in Tavoy; to which he replied, "We tell them that we cannot see our Savior dishonored, here in our Christian village, and if they will not bow down before Him when we worship, we will not trade with them, or permit them to come to our village." Thus many Burmans feel rather obliged to come to worship here, who would never come to hear the blessed gospel in Tavoy, and we frequently have interesting conversations with them at our house. Our meetings continue full and solemn, and the morning prayer meeting increases in interest. Before it is light in my room, I hear the beating of the gong, and the sweet young voices singing the songs of Zion in the courts of our God.

Protracted Meeting.

20. This evening, commenced our protracted meeting, and hope some prayers were offered in faith for the church and the inquirers. After worship, a party of Siamese arrived, one of whom had had his hand shattered in a dreadful manner by the firing of a musket, and having had no proper care during ten days, we much fear he will lose his life. We have however commenced doing what we can for him, and though he cannot understand a word we say, some of the party can read the Siamese tracts, which we pray may be blessed to the salvation of their precious souls. The Karen brethren who had been out in different directions ten and twelve miles, to invite their neighbors to come to the meeting, have all returned and brought a good number of precious souls with them. From the *farthest* village, however, every one refused the invitation, though the Christians went praying, and seem to have been very faithful in warning them of their dangerous state.

21. This morning the zayat was nearly full before daylight, and the early prayer meeting unusually solemn. The meetings during the day were crowded and interesting. At the inquiry meeting one or two of the boys wept when speaking of their sins, which was noticed by the Karens as something quite remarkable. Our number of inquirers to-day is about seventy,

but this number includes several who have for some time indulged a hope in Christ, and are waiting for baptism.

22. This morning the zayat was well filled at an early hour, and the Christians seem, many of them, *awake* to the interests of precious immortal souls. After two prayers, I spoke to the inquirers of the sufferings of Christ, when my interpreter was so much affected that he could not, for some time, speak, and tears rolled from many eyes "unused to weep." At the inquiry meeting above eighty were present, and we trust angels are rejoicing over repenting sinners here. When Mr. Wade opened the meeting at eleven o'clock, I did not attend, on account of administering to the sick, &c., but soon after the commencement of prayers and exhortations, the whole assembly were melted into tears, and the Holy Spirit seemed truly hovering over the multitude. The addresses of the Christians were scriptural, and delivered with much feeling, while tears rolled down their cheeks. After rather a long meeting, Mr. Wade dismissed the people, but nobody seemed willing to leave the place, when Mr. Wade sent for me to come and help him. When I went into the zayat I beheld a crowded congregation, with above one hundred on the anxious seats, all unwilling to leave a place so sacred, so *awfully solemn*. More I will not attempt to say; only those who have *seen and felt*, can sympathise in scenes like this. The evening meeting was one of intense interest; after which several expressed a belief that their sins were forgiven. Two young men likewise came forward and asked for baptism, having obtained a hope in Christ within the last two weeks.

23. The meetings to day were similar to those yesterday, while one hundred and thirty sat before us in the anxious seats. It was a day never to be forgotten. Several more express a hope in Christ. Having from fifteen to twenty-five sick to attend daily, besides other cares, and obliged to take the lead of all the meetings, we feel exhausted and worn out with fatigue, so that we cannot continue the meeting much longer. May the Lord continue his own good work. Some of these dear Christians seem, in prayer to exercise true simple faith in God.

24. This morning, though several of the church members were absent on business of importance, above one hundred and thirty were still on the an-

xious seats, and the idea that the church could not continue to pray constantly for them, seemed to excite still deeper anxiety with regard to the salvation of their souls. Several of the leading members of the church seem to have that faith in God which we have seldom witnessed in any country, and their simple affecting addresses melt the whole assembly into tears. So the Lord has raised us up help where we little expected it, and to his blessed name be all the glory.

This evening we counted one hundred and twenty-seven on the anxious seats, (several of the little ones being absent,) and some new and interesting cases. No evening before has been so awfully solemn; and now, though it is a late hour, I hear praying and weeping, at the houses around us. And I seldom awake at any time in the night, but I hear from some quarter the sound of prayer. We have now the names of nineteen who think their sins have been forgiven within the last two weeks, and the most of them within the last four days. One lad about twelve years old, who has been considered the worst boy in the village, (whose widowed sorrowful mother has been obliged to put him under the care of her son-in-law on account of his disobedience,) has for the last two days, appeared deeply penitent and distressed on account of his sins, and has this evening felt that his many sins were forgiven. He found relief while two of the brethren were praying fervently for him. Several other cases of deep interest have occurred to day. "Not by might, nor by power, but by my Spirit, saith the Lord."

(To be continued.)

Attacan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 294, vol. 16.)

Visit to Aeng—Great demand for tracts—Kyens.

Jan. 26, 1836. Left at noon in my little boat, to bear the good tidings to Aeng, &c.

27. Was happy to find a dozen or more salt-boilers, where the boat stopped for water, to whom I talked about the God who gave them salt and all the blessings of life, and more than this, who gave his Son to die for their salvation. Left with them ten tracts.

28. At a village of about thirty houses, addressed a small congregation,

and gave away some tracts which were retained, and a few that were brought back. One man feared, (*what*, he could not say,) and returned his tract, when three or four others followed his example.

29. Stopped a short time where were two boats loaded with men from Burmah. I commenced reading the Catechism, and soon had the attention of all the men, twenty or thirty. The Burmans, (judging from those I have seen,) are far more intelligent than the Arracanese, who have been slaves so long that they seem to have no idea of independence of thought. After reading a little, I stated to them the essential truths of the Christian religion, and when I offered books to those who wished them, they crowded round me and grasped the tracts as if they indeed prized them. At evening reached Aeng.

30. Went out early this morning to find some to whom I could tell the story of Christ crucified. I am determined to make this a prominent theme in my instructions to the heathen. At the house of the head man of the village addressed eight or ten men, and gave away as many tracts. In the street near the centre of the village, had an interesting congregation of thirty or forty, and left nearly as many tracts. About mid-day went into the village again, and taking a seat in the shade of a house was immediately surrounded by a large congregation, who listened with strict attention to the truth, and frequently the silence was broken by the exclamation, "that is good." When I had finished, there was such a rush for tracts as I had never before seen. Many hands were extended, and many voices at the same time, uttering the expression, "Please to pity me, and give me a book." In a few minutes about a hundred were distributed. Shortly after, as I passed through the place, I was gratified to see groups collected in the houses, in boats, and under the shade of trees, reading and hearing about Christ, of whose very existence they had before been ignorant. O that they may believe on him, to the salvation of their souls. This evening went to the principal village of this district, about two miles distant, where I gathered in a very short time a congregation of more than a hundred. After finishing my remarks I began to distribute tracts, when the people crowded around me, a dozen at a time, asking for books, and seizing them in my hands before I

could reach them to the eager applicants. I was repeatedly obliged to make them sit down, to prevent my being overwhelmed in the crowd. In a few minutes about 300 tracts were given away, and several were reaching out their hands, and entreating, "Mercy and *one* book," when I was forced to leave them, having with me no more tracts to give them. In my tour to Cheduba, &c., it was frequently hard work to leave a half dozen tracts in a village of 100 houses, and I was not therefore prepared for the reception I met with here.

31. At an early hour went to the house of the head man of the village, where I found three very intelligent looking Kyens, to whom I explained the Christian religion at considerable length. They appeared to understand it, and seemed pleased when I told them what the Lord had done for their brethren, the Karens. They took some tracts with them into the jungle, saying they could find there those who would read to them. Several Arracanese were also present, and took tracts. While selecting an assortment of tracts for the day, at my boat, twenty or more were asked for. After breakfast, went to a small village a little way distant, and having talked to six or eight men and twice as many women, left several tracts. Procured a canoe and crossed the river, to visit some Kyen houses, &c. Found only one inhabited, and, climbing up a small pole ten or twelve feet, at a considerable risk of falling into the pig-pen under the house, entered it, to tell to those who are strictly "without God in the world," of Him who made them and of Him who died for them. The man was deaf, but the Lord has given me strong lungs, and I was able to make him hear "the glad tidings." His wife and daughter, with faces tattooed all over, also listened to the truth, as well as a few of their Arracanese neighbors. The poor Kyens have no books, and no religion; all is darkness to them beyond the tomb. I should like much to visit some of their villages on the mountains with the message of salvation, but they are far away, and other calls are numerous and pressing. In the afternoon again visited the village to which I went last evening, and the scene was more interesting even than then. A large congregation assembled almost instantly, and heard the truth with much apparent interest. When I commenced distributing tracts, the

multitude rushed upon me, and seized them with the utmost eagerness, and when at last I was obliged to leave them for another small hamlet, some took me by the coat and entreated me to give *one* book to them. My second assembly was of forty or fifty men, also attentive and interested. Gave away at the two places nearly 400 tracts. The Burmans all seem to read and prize books.

Feb. 1. Distributed several tracts during the day, and at evening left for home.

2. Talked to a few people at a small village, and gave them some tracts, and to two Kyens, whom I hailed as they were passing in a canoe, told the story of Calvary and gave a tract.

4. Reached home in health and safety, and found all well there. To God be all the praise.

Ramree—Native Officers—Arracanese assistant.

17. Left before daylight this morning for Ramree. Stopped at an uninhabited island, for the tide to turn, and to seven men who came there just then, declared the truth as it is in Christ, and gave three tracts.

18. Arrived at Ramree this morning. Talked to the people at the market, and distributed tracts. Then went to the shop of an idol maker, and addressed several men on the folly, &c. of idolatry, endeavoring to teach them something about the only living and true God, and Jesus the only Savior. During the heat of the day remained at the house of the assistant commissioner, and spent a part of it in an animated conversation with the native officers of the court. In the evening went about the town, talking to the people and distributing tracts. A great crowd surrounded me most of the time, begging earnestly for books: 3 or 400 were given them.

19. Left early for a small village about two miles distant. People very ignorant. A few however seemed to understand what was said to them, and ten or a dozen took tracts. Spent some hours in a very interesting discussion with the officers of the court. They are intelligent men, and evince a good deal of interest in the Christian religion. My Arracanese man went about the town, distributing tracts and talking with the people. He appears to be perfectly decided in his belief of the Christian religion. Toward evening, went out again into the town,

addressed two or three congregations, and distributed about 400 tracts.

Dongs—Design of Offerings—Heretics.

20. Went this morning to visit a race of men called Dongs, who are outcasts from all society, and obliged to live by themselves entirely without the town. Had two or three congregations, and left several tracts with them. They seemed much pleased when I told them that *Christ pitied all men alike*, and died for the Dongs as well as others, and that all who believed on him, would live *together* in heaven, there being no *outcasts* there. Perhaps their circumstances may incite them to examine the Christian religion. The Lord grant them light and salvation. During the day had several conversations with men about the court, and with one company of eight or ten, had quite a spirited discussion for an hour or so. Toward evening went to a small village near by, where several men listened to the truth with much apparent interest, and gladly received tracts. Visited a kyong, and seeing a vast quantity of offerings there, I inquired their use. About thirty men were present, and they answered, that by offerings, they obtained merit, and thus would secure happiness beyond the grave. I replied, All men have sin, and sinners must be punished, how then can you be saved? There is, said I, but one atonement for sin; Jesus Christ has received the punishment which was due to the sins of men, and they who trust in him will be saved, while all who trust in anything else for salvation, will be lost. Several questions were asked, and I endeavored faithfully and affectionately to press home the truth, to the hearts and consciences of those present. The ponghees listened, but said little, and when I left declined taking my books. I told them, I knew that they were afraid to read them, lest they could not afterwards believe their own religion; but I had no such fears, and read all of their books that I could. Quite a spirit of inquiry seems to be excited among the people here. May the Lord direct them into the ways of truth and life.

21. In my morning walk into the town, talked to the people in two or three places, and gave away about fifty tracts. Spent about three hours in a discussion with four men, who were sent for to a village half a day distant. They are esteemed heretics by the Buddhists, because they declare that,

instead of there being many gods, there is but one eternal God, who has manifested himself under many different appearances. They say too that men are not subject to transmigration, but when they die, enter upon an eternal state, either of happiness or misery. Although their system differs from the general belief of the Buddhists, it is farther still from the truth. They have too, I suspect, added to and perfected it, since they became acquainted with the Christian religion, but they give no credit to it. Failing to prove that their belief was the same as mine, they seemed to be dissatisfied, and on leaving took no tracts. I told them there is but one way to heaven, and even if their path lay *partly* in the same direction, it would avail nothing. They must go the whole way, or finally land in hell. At evening visited the suburbs of the town, had one large congregation of attentive hearers, and gave away several tracts.

22. Distributed tracts in the morning through the town; and having given away several during the forenoon at the court-house, left at noon for home.

Zanay—Alay klyoung, and other villages.

March 3. Left home yesterday for a village of about 200 houses, which I reached this morning. At the police office had several hearers and gave away a few tracts. Going into the village, I took a seat in the shade of a house, and began to tell the people about the true God, &c. The crowd increased, and they soon complained that the place was too strait for them, and begged me to go to a large tree a little way distant, where all could sit around me and listen to my words. Good attention was paid, and several questions asked, which showed that the distinguishing truths of the Christian religion were understood. One old man said, "Show me the eternal God, and I will worship him." Show me Gaudama, I replied, and I will worship him. He answered, "Here are his images." Yes, said I, but they are not Gaudama. He finally confessed that he knew Gaudama only by his books, and when I told him that he might become acquainted with the true God by reading his books, he acknowledged that the cases were similar, and the people all joined in the concession. Leaving them, I went to a place where an idol, offerings, &c. were preparing, to be used in introducing some lads to the lower order of priests, and gained attention

to a few remarks on the folly of idolatry and the futility of their offerings to atone for sin. As all the people went to witness the ceremony of initiating the priests, I followed them; and, while arrangements were making, instructed those who sat near me, as to the proper object of worship, and the only atonement for sin. When the people were about to bow before the priest, they asked me if I would do so too. I answered, that God commanded all men to worship him alone, and I dare not violate his law. While they were repeating their vain prayers, I tried to lift my heart to God in their behalf, and in a short time left them. After dinner, re-entered the village, and talked to two or three groups of men about Christ. At evening there was a public discussion between two men of great reputed learning, from distant villages; and although one of them invited me to hear it, I preferred taking a stand near by, to distribute tracts, and say what I could for the true God. Part of the time had a large number of hearers, and was called upon to answer many questions about the religion of Christ. Gave away, during the day, more than 150 tracts.

4. Left Zanay last night, and this morning reached Alay klyoung. Here is a cluster of villages, two of which are quite large. During the day had four or five congregations, and some of the people manifested a good deal of interest in my strange sayings. It is very difficult for these heathen, when closely pressed, to say any thing in defence of their worship of a *dead* god and his *lifeless* images, and some acknowledge that it is vain, while most pass off the matter the best way they can, and seem to think all is gained if they escape confessing what they feel to be true. After returning to my boat for dinner, several men came from the villages to ask for books. Near sunset went to a thorough-fare between the different villages, and, taking a seat beside it, spoke of Christ to those who were passing by. Soon had a congregation of more than fifty men, who listened with great apparent interest to the truth. They seemed to be at a loss to comprehend my motive in coming among them "to preach the law of God." I told them there was but one way to heaven while there were many to hell, and they being ignorant of the true way had erred and were travelling the road to perdition, and I came as a friend to direc

them into the path which leads to life eternal. They understood the illustration, and appeared to be very well satisfied: one, however, said, that I gave tracts to all who asked, not knowing whether they would read them and obey their instructions. True, I replied, but if several men were sleeping in a house and it should take fire, I would cry with all my might to let all know their danger, and then if any chose to sleep on, the fault would be their own; thus if any who know the way to escape hell do not follow it, they will repent bitterly when it is too late for repentance to avail. The most important truths seem to these poor ignorant heathen as idle tales. They know not the worth of their own souls. O Lord, pity and save them.

6. Lord's-day. Hitherto my efforts have been confined to desultory conversations, but to-day, I commenced the more regular worship of God in the native tongue, by reading a portion of divine truth, endeavoring to explain its meaning, and calling upon the name of the Lord in prayer. Three natives were present. My knowledge of the language is yet very limited, and I began this exercise, with fear and trembling, because I hoped it might be blessed of God, to the good of souls.

8. Went early this morning to a village of more than a hundred houses a few miles distant, and labored during the day to excite some interest in the religion of Christ. The people were very ignorant, and appeared to think that their ignorance was a good reason for not knowing or caring any thing about their souls. After talking to several people, and distributing a few tracts, I returned home, meditating upon the text, "All day long I have stretched forth my hands to a disobedient and gainsaying people."

12. Went to an island about two hours distant, containing two villages of thirty or forty houses. Near the landing-place found the head man of the island, sitting with several other men in the shade of a tree, and, taking a seat by them, told them of Him who died to save their souls. They assented to the excellence of a religion which provided for the salvation of sinners; but, alas! they see not their need of a Savior. At the more distant village had two interesting congregations, and was forced to break away from one, that I might have time to declare the truth in the other village. Here I gathered a few hearers, and, having left twenty-

five tracts at the two places, returned home.

13. Toward evening went to a small village near by, and, talking to an assembly of eight or ten men, found one, the headman of a distant district, who knew something of the Christian religion, and seemed quite anxious to know more. He tried to prove that men could go to heaven on their own merits; but, said I, all have sinned, and sin must be punished, either in the person of the sinner or in that of his substitute. He assented to this; and when I told him that they who rejected the atonement of Christ, refused to accept of a substitute, and must be punished in their own persons, he appeared to understand and in some degree to feel the truth.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

In Mr. Crocker's letter of June last, mention was made (p. 277, last vol.) of his recent visit to Sante Will's town, and a few of the incidents that occurred during his stay there. The following extracts from his journal furnish some additional illustrations of the

Character of the Natives.

Edina, May 7, 1836. Yesterday returned from an excursion into the country, where I spent nine days. Stayed at Sante Will's town. While I was there, Sante Will performed a long ceremony with his *grigri*.* The design was to settle a difficulty between a man and his wife. The *grigri* was made up of a heterogeneous mass of dismal looking things, such as old skull bones, cows' horns, &c. The ceremony consisted principally in talking over the *grigri*, tossing up two circular pieces of what appeared to be black wood, concave one side, and convex on the other, and in Sante Will's dipping his hand into a bowl of water, in which were some herbs, and washing himself with it, and then taking a bunch of green rush, dipping it into the water, and sprinkling the man and woman. This last act closed the ceremony. The man and woman went off reconciled.

13. Yesterday arrived at Sante Will's town. Have now come to dwell with them for a season, and see if I

* Pron. greegree.

cannot attain a knowledge of their language, and communicate religious and other instruction. They have received me with apparent cordiality. But from what I have seen of the native character, I have every reason to believe that the object of the king is to get the "loaves and fishes." The calls for "dashes," or presents, have been frequent.

15. Sabbath. This day I am away from civilized society, among those who know not the value of a Christian Sabbath. In the morning a trader from the colony, came into my hut. I heard him read two chapters in the New Testament, and had a long conversation with him upon the subject of religion. He has much *light*, but I fear no *love*. The town is remarkably still to-day. Most of the people are out on their farms, and those who remain, do not indulge in that loud, boisterous laughter which is common. Whether any regard to my feelings influences them or not, I do not know.

16. Have been this day employed in teaching several children my alphabet, and in endeavoring to get some knowledge of the language. I avail myself of the assistance of the natives, and of a boy from the colony, who can converse in their common language with some degree of fluency. I get my pronunciation from the natives, and my definitions from him. My progress is slow, but I am not discouraged. The Lord gives me a desire to acquire the language, sufficiently strong to make my work pleasant.

18. Went yesterday to King Kroba's town, about four miles distant, and came back this morning. He is the head king of this part of the country. I wished to become more acquainted with him, to enlist his feelings more in the object of instructing the natives, and to obtain his son, a bright boy, for my school. He had promised to send me his boy before.

I have had promises from several headmen, that they would send their children to me at this place, to be instructed; but they have all failed. They do not feel the importance of learning, and seem disposed to move on in the old track of their forefathers. If I could converse with them, and explain the benefits of education, I think something might be done. This, if the Lord spares our lives, we hope to do. I feel the need of moving with some degree of caution with the native kings, as, without their consent, I

should not probably be permitted to live in their towns. It is owing to the protection of Sante Will, that my goods are not stolen.

The more I see of the native character, the more I see their need of the gospel of Christ. A day or two since, a little boy, about ten years of age, was taken away from this town to be sold as a slave. I felt very much pained when I heard that he was gone. He was sent to redeem Sante Will's daughter, who is now in the hands of a slave-dealer. She was the wife of Bob Gray, who, taking a dislike to her, sold her. The slave-dealer would not take the boy in exchange, because he was too small. He was therefore brought back to his great joy.

22. Sabbath. I am now sitting in my native hut alone, having no Christian friend to speak to; but I rejoice that God has brought me hither. I find comfort in looking to him for aid in my work.

Asked one of the natives, who could talk some English, what he supposed the Lord made him for? He said, he sent him here to work, and when he was tired, he would take him to himself, and then he would come back again to earth, and literally be "born again." After being told respecting the design of God in sending him here, he stated that what he had declared to be his own belief, was rather the belief of his countrymen, and that he, who understood English, knew better. He said that, "God's Son was a great man, and that he came down to earth, got trusted a great deal, and did not pay." Such dishonesty is a universal practice among the natives. It is said by our traders, that they consider the man who is the most skilful in cheating, stealing, &c., as the greatest man. Oh! how deplorable is the darkness which rests on the minds of this people!

June 17. Returned a week ago to-day from Sante Will's to Edina. Find abundant occasion for thankfulness in view of the dealings of God with me. My stay of about a month in the country was more pleasant than I anticipated. True, there were trials peculiar to that situation, but I found support in the consolations of religion.

20. Preached yesterday, Sabbath, over at Bassa Cove in the afternoon, from Rom. xii: 1.

29. Sante Will's town. To-day the headman of Bullum town has been here, with his grigri, making many violent gesticulations, hallooing, &c.

He had a kind of instrument, to which were attached several bells. This he shook very violently, beating his breast and legs, and continually repeating words which I could not understand. I was informed that this ceremony had something to do with the death of his headwoman, whom he has recently lost. I could hardly bring myself to believe that any person of common sense could be sincere in practising such fooleries. But there was an appearance of sincerity. I asked him when he got through, what he had been doing—but did not obtain any direct answer.

July 9. Edina. Came down to this place day before yesterday, in consequence of my illness. My exposure at Sante Will's seemed to aggravate my complaint.

25. Have had rather a protracted illness. Have had several paroxysms of fever, which have reduced my strength. The house in which we live is very leaky. To this, and its being near the sea shore, I attribute my frequent chills and fever.

27. Sante Will's. Returned to this place yesterday. Was rather unwell when I started; but felt it my duty to be trying to make some progress in the language. King Kroba being here on a visit, and understanding a little English, I attempted to converse with him about an hereafter. I asked him where he supposed men went after they died? He said, "To God." What do they do then? He said, "I do not know." They do not come back, then? (I referred to their popular belief.) "No," said he, "they never come back." I endeavored to explain to him a little about God, Christ, and futurity. I tried to illustrate the way in which a penitent sinner should come to God, by the manner in which their subjects come to them when they have offended. When any subject has done something that offends the king, and wishes to obtain his forgiveness, he comes in a most abject manner, throws himself down on the ground before the king, and takes hold of his foot. Whether he understood much of the conversation I do not know; but I pray that the Lord may open his eyes before it be too late.

28. To-day a dead body, which has been lying in town several days, has been buried. Since the death of the young man, there has been much drumming and dancing among the natives. The mother of the deceased, and several

other women have rent the air with their outcries. The affection of the natives for their children seems to be very strong.

There has been quite a palaver among the natives in one of the adjacent towns recently. One of the children of the town having been carried off by a tiger, they, as usual, supposed that some one had bewitched the tiger, and in this way caused him to take the child. They therefore looked around to find the witch. Having found the supposed witch, they then looked for the men who advised her to do it. The process of finding them was this, as related to me by an eye-witness. Some headmen being present, about fifty men were made to sit around in a very large circle. A kind of conjurer, or grigri man stands in the circle. He goes through his ceremonies, and then passes round the circle, looking at the individuals who compose it. He went around the circle nearly a hundred times, till he had selected four persons. The next day they were to be tried with saucy wood. It is thought, however, to be a trick of the headmen to procure slaves for sale.

31. Sabbath. To-day have had an attack of fever, which has unfitted me for reading and meditation in a great measure. The men who are building me a house, came to work to-day. I could not feel reconciled to it. Went to Sante Will, and told him I could not feel satisfied that his men should work for me on the Sabbath. And as the men came from out of town, not knowing that it was the Sabbath day, and might feel disappointed in not being permitted to work, I promised them a present on Monday, if they would desist. They accordingly did so. The circumstance furnished matter of sport for the natives. I told Sante Will that it was God's day, and he was angry when it was violated; that I was afraid he would go to hell, but I wanted him to go to heaven. He said, "we can't die." This is a very general impression, that man was not born to die, and that when any one dies, he is poisoned by some of his fellow-creatures. Hence when a head-man dies, some human victim generally falls a sacrifice to their suspicions.

Sept. 6. I came down from Sante Will's about three weeks ago, intending to return immediately. But as there came up a grand palaver between Bob Gray and the Americans, and between Bob Gray on one side, and

king Sante Will, king Kroba and others, on the other side, respecting Bob Gray's stealing and selling men for slaves, all intercourse up the river was for a time suspended. The palaver was settled in such a way, I trust, as will secure the confidence of the natives more than before. They seemed to have an idea that as Bob Gray had helped the Americans in time of war, that the Americans would uphold him in stealing their men for slaves. But this palaver will convince them to the contrary. Bob Gray was found guilty of some of the charges, and required to make reparation.

10. After two months' illness, during which I have been but a very little while at a time free from the fever, I seem to be recovering my health. What shall I render to the Lord for all his "kindness shown?"

Having received instructions from the Board to build a mission-house, if deemed expedient, and a native school-house, br. M. and myself went yesterday up Mechlin river to young Bob Gray's town, to procure native hands for the erection of a school-house, but did not succeed. To-day went up John's river a few miles, to what is called Tattoo's place. A part of the way the rain poured down upon us in torrents. We did not positively engage any of the natives, though they gave us some encouragement that they would work for us in a few days. It is difficult to get natives to build a large house; though the school-house is to be only eighteen feet square, yet it is large for them.

We have written to br. Day to come and take charge of the school. We believe that here is a fine field of usefulness for him.

12. Yesterday, Sabbath, went over to Bassa Cove. Preached in the morning, br. Mylne in the afternoon. May that little vine, upon which God has bestowed his favor, still be blessed with his smiles. It has nearly doubled its number within a few months, during which time they have obtained a commodious house of worship, and a pastor in whom all seem united, and who gives good evidence of being a man of God.

23. Monrovia. Arrived at this place from Edina, yesterday morning, in the brig Luna, Capt. Hallet. Had a short trip of about ten hours. Have been kindly received, and both br. M. and myself are in good health. Bless the Lord, O my soul!

EXTRACTS OF A LETTER FROM MR. MYLNE, DATED EDINA, SEPT. 12, 1836.

The meeting-house at Bassa Cove was finished in the latter part of June. It is a good, plain, substantial building, the frame of very durable wood, and the weatherboarding of pine plank. It would last much longer in this climate, if we could have afforded to paint it; but the expenses of building amounted to more than we had anticipated, and we did not feel ourselves warranted to do anything more. Now that the bush is cut down, we find it is located on a very pleasant and elevated spot, and will be very convenient for the people. It was dedicated to the worship of God, on the 3d of July. An appropriate discourse was delivered on the occasion from Ps. xxvi: 8. "Lord, I have loved the habitation of thy house," &c.

When we came down here, we found the church few in number, and in rather a languishing condition. We joined it in February last. Since that period, its number of members has been nearly if not altogether doubled—nine have been added by letter, and two by baptism. The ordinance of the supper is administered every first Sabbath in the month. We have a meeting for preaching every Tuesday night, and on Thursday night and Sabbath morning prayer-meetings. Before public worship on the Sabbath morning they have a Sabbath school, which Mr. Buchanan (the Governor) superintends with much acceptance; it is composed of native children, children of the Colonists, and a number of adults. On Sabbath nights there is a bible class, conducted also by Mr. B. principally. On the first Monday of the month, we hold the concert of prayer for missions with the church at Bassa Cove.

Our Methodist friends have had a meeting once on the Sabbath in a private house, since we got in to our new meeting-house and have had two public services; they have also a prayer-meeting on Wednesday nights, and intend building a meeting-house, and having a church constituted.

I have gone over the river, and preached at Bassa Cove on Sabbaths regularly, (with a few exceptions, when prevented by sickness,) and sometimes during the week. Br. C. has also preached for the church when he has come down from the country. In Edina, there are now eight members

of the Baptist Church. I had commenced a bible class on Sabbath night; but as our Methodist friends have always preaching at night, the class has not been regularly attended. We have here two prayer-meetings, one on Friday night, at our own house, attended mostly by our Baptist friends, and some that do not profess religion, but seem to be serious; the other is a kind of general meeting held at the houses of different individuals, alternately. The rest of the nights during the week, I am occupied with a class intended principally for adults; whom I instruct in reading, writing, and arithmetic, &c. More seem desirous to join it than we can conveniently receive until we make some further arrangements. I have been anxious to find some boys and girls that might be prepared for teachers, but have not been very successful as yet. There is a general dislike to study among the Colonists, as they have never been accustomed to anything of the kind. My great anxiety is to become familiar with the Bassa language: I have given what attention I could to it; but one must be among the natives, to make much progress in it. This has been my desire, but in the course of providence, I have been prevented hitherto, and probably shall be, still, for some time to come; however, the Lord knows best where to place us.—Perhaps it may be thought best, to have a church constituted in Edina soon. Dr. Skinner has ordered a lot to be reserved for a Baptist meeting-house, in the township of Edina, where a large tree now stands, in the Devil's Bush, under the shade of which, in days past, the natives of this country offered human sacrifices. This settlement and Bassa Cove seem to be healthy locations: only one death has occurred since we came down.—I omitted to mention in the preceding part of my letter, that br. Aaron P. Davis was called by a unanimous vote of the church at Bassa Cove to become their pastor. He was ordained on the 21st of August: our aged brother Dr. Skinner was with us, in the providence of God, and preached a discourse on the occasion, from 2 Tim. ii. 15. "Study to show thyself approved unto God," &c. He also offered the ordaining prayer; and br. Crocker gave the right hand of fellowship. Br. Davis has for a number of years sustained a character eminently Christian; this is of great importance here. We have regretted that we

could not be of more use to him; but we are separated by a broad river, and his engagements are such as to afford but little leisure for study.

Our health has not been very good on the whole since we came down here, although I have not been confined to the bed. Our sickness has arisen probably from the circumstance that we were not fully acclimated. The air is in general pleasant. In the warmest weather we have a strong breeze blowing from the sea all the day, which is very refreshing. There has been comparatively little rain this season; for a week or two past it has been more abundant. I have kept a register of the degrees of heat for the last month, and find that the lowest in our room at 9 o'clock, A. M. was 74°, and the highest, 80°, which was on the 1st of September.

Creeks.

EXTRACTS FROM MR. ROLLIN'S JOURNAL.

(Continued from p. 300 of last vol.)

July 24. The assembly at worship was large: good attention. The Lord was pleased to refresh my own soul with the communications of his love. I had a delightful view of the promised land, that "land of pure delight, where saints immortal reign," and rejoiced in the prospect of uniting one day with the inhabitants of that upper and better world, in songs of praise to our adorable Redeemer.

31. Did not preach—was confined by sickness. Our place of worship was full. I had a great desire to break to them the bread of life.

August 7. Our house of worship was nearly filled with attentive hearers.

Indian Harvest Feast.

14. The assembly not so large as usual; owing probably to the prevailing sickness, the feast, and certain ceremonies which the Indians of this nation have observed from time immemorial. The feast they observed as a token of rejoicing that they live to eat new corn and other fruits of the earth. Those who believe and practise the tradition strictly, will not eat new corn or any other fruit of the ground, till this feast and other ceremonies are attended. They formerly have been very strict, compelling all belonging to the nation to bring a portion of their eatables to the square or council ground, and there cook and eat. After

feasting one day they dance at night; one of the men taking the lead, singing, shuffling with his feet, and moving around in a circle. Others follow in single file, men and women indiscriminately. After this, the men seat themselves, and fast four days, occasionally drinking their "black drink," which operates as an emetic; after this they are invincible, in their own estimation, and are prepared for war.

15. Br. and sr. Curtiss left us for the north, the 25th ult.

A few days after they left us, I had a severe attack of the fever, but by the blessing of God and seasonable medical advice, I was soon relieved, although I am not now free from its influence. Many of the emigrants who arrived here in February last, have sickened and died.

Br. Davis wrote me the 4th inst. saying, "The fever is now on me and my little daughter," but I have since heard that he was better, and able to preach.

Creek Disturbances.

September 12. Twenty-three hundred Indians arrived in this country recently from the old nation. They are hostiles. Before they started from their old home they were coupled together with chains. Chiefs and warriors, old and young, down to boys, wore those chains till they reached this side of the Mississippi.

Two prominent chiefs, Ne-ar-mar-hlar, and Ne-ar-me-co, headed this company. Ne-ar-mar-hlar is a great warrior: he fought desperately in a previous war; but begins to feel the influence of old age.

A part of this company are the Uches, who are noted for thefts, robberies, and murders. Ever after this company left for this country, there has been much excitement among all classes here.

Probably you are aware that the M'Intosh family have had the controlling influence over this western nation, from the first. Such is the fact. And they have watched with a jealous eye, all emigration to this country; indeed they say that this last company and others that are on their way, have no business here.

It is reported that not long since the Cherokees and the M'Intosh party held a secret council, when the Cherokees pledged themselves to support Rolly M'Intosh, as principal chief, against the claims of all emigrants. Rolly is brother to the late General M'Intosh.

The last week Rolly M'Intosh and Ne-ar-mar-hlar, held a talk in presence of Gen. Arbuckle, at Fort Gibson. Ne-ar-mar-hlar said, "It belongs to me of right to be chief, and I will be chief." Rolly replied with warmth, "You shall not be chief. I will take the sword first."

Gen. Arbuckle has anticipated differently, and several weeks ago sent an express to the Gov. of Arkansas, for a reinforcement of troops.

Uppohleholar is the chief that ordered Gen. M'Intosh's death. It is said that he is on his way to this country, with a large party of eight thousand. The sons of Gen. M'Intosh say, he shall not live twenty-four hours after his arrival here. They seem fully determined to revenge the death of their father. The company that have last arrived, say that the Indians that were friendly to the whites, and assisted in chaining them, robbed them of their horses and flocks, and other property, and when they arrive here, which will be in a few months, they are determined to have satisfaction. In short, such is the state of things among themselves, according to human probability there must be a revolution ere long.

The excitement that now exists, and that will exist for a time to come, is very unfavorable to all missionary operations. There is at this time much prejudice in the minds of some in the nation, against missionaries. Before the late emigrants arrived, the Indians held a council, Gen. Arbuckle present, when some of the chiefs requested him to remove all missionaries from among them. They brought certain accusations against *all* on the ground. What the specific charges against me were, I have not yet ascertained. When my health is sufficiently good, I design to know and forward the same to you.

Sickness has taken a deeper hold of my constitution latterly. I have been very sick since my last date. Mrs. R.'s health has been poor. Our only surviving child has been sick, nigh unto death, but the Lord has had mercy on her and us; she is now comfortable.

We think now, should our lives be prolonged until spring, it will be our duty to ask the privilege of a visit to our own country, for the improvement of our health; after which, should the journey prove beneficial, and it should be your pleasure, we would join some of your northern stations; or it might be duty to return here.

Donations from November 15, to December 15, 1836.

Westfield, Ms., Evan. Ben. Soc., for For. Miss. 49,95--Bur. Miss. 148,51—China Miss. ,50—For. bible 1,50—per Dea. Solomon Root, 200,46	
Monson, Ms., Bap. ch.—per Rev. E. Snell,	50
Franklin Bap. Asso., Ms.—Bap. ch. Shelburne Falls 11,—Bap. ch. Buckland 1, By Rev. C. O. Kimball, 12, —	212,96
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Chenango For. Miss. Soc., N. Y., per J. Randall, tr., 59; Seneca For. Miss. Soc., N. Y., 66; New York Fem. For. Miss. Soc. of the West Baptist ch., per M. Kutech, 50; Saratoga Bap. Asso., N. Y., per Dea. J. A. Waterbury, 145; Chautauque Asso., N. Y., per J. Moore, 49; Washington Co. Miss. Soc., N. Y., per J. Bellamy, tr., 70,59; Phillipsburg, N. Y.—Bequest of Anna Mead, per Rev. J. C. Murphy, 20; Bridgewater, ch. and Asso., Pa., per M. S. Wilson, tr., 100; Poughkeepsie Bap. Fem. Mite Soc., per Mary A. Conklin, 20; Rensselaerville Asso., per Chas. Pohlman, 90,20; John Martin, of Montgomery, N. Y., per L. Dans, Jr., 5,—of which, 439,59 are for For. Miss., 140, for Bur. Miss. and 95,20 for Bur. bible.	
Per William Colgate, Esq.,	674,79
W. Topsham, Vt., mon. con. 1,50; Newbury, Vt., James Renfree, ,50; John Renfree, 1; Lucy Perkins, 1; Patty Dwinell, 1; Sally and Cynthia Dwinell, Elizabeth Chamberlain, Rhoda Reed, Monica and Sophia Colburn, and Almira Dodge, 50 cts. each, 3,50; Marshfield, mon. con., ,76; Eld. S. Rota, ,25; Eld. B. Willard, ,49—per Rev. B. Willard,	10,
Georgia Baptist Convention—Col. Absalom Janes, tr.—for Bur. Miss. 5; For. Miss. 895,62; Karen Miss. 2,50; Bur. tracts, 5,—Bur. bible, 2335, 04—Karen bible, 10,—per Dr. W. H. Turpin,	3253,16
Dover, Me.,—Rev. Samuel Robinson, for For. bibles, per Rev. C. Newton,	5,
Cambridge, Ms., Young Ladies' Judson Soc., for Bur. schools,	42,45
Oxford, Me., Bap. For. Miss. Soc., Aux. &c., Dea. G. Hathaway, tr.—per Rev. C. Miller,	42,
Mt. Desert, Me., Fem. Miss. Soc., Mrs. U. F. Cary, tr.—per Miss H. Milliken,	5,37
Boston, Ms.—Miss Eunice B. Wells, to ed. two Barman children,	80,
Cincinnati, O.—Rev. Alfred Bennett, ag't. b'd. col. by him at sundry places, from July to Nov.	1227,97
“ Mrs. Susan L. Cook tr. Fem. Miss. Soc. of Enon Bap. ch.,	100,
“ N. S. Johnson, Esq., from several individuals,	12,
“ Collection taken Nov. 4, including 10, from Mr. John and Mrs. Frances D. Shays, for Bur. bible, and 5, from Mr. S. Travor,	38,
Carver, Ms.—Fem. friend, for Ind. Miss., per Rev. R. Thayer,	50
Amherst, Ms., Bap. ch. at mon. con. Oct. and Nov., per Rev. M. Ball,	7,18
Philadelphia, Pa.—a few ladies of Sansom st. ch., for sup. of Karen preacher, per Mrs. E. C. Allen,	*100,
Welch Neck Asso. S. C.—Dr. M. Anthony 15; Mrs. J. A. Wingate 5; D. G. Coit 20; Mrs. M. A. Pouncey 5; a friend to the heathen, 100; P. Sheller 1; New Providence 4; Miss C. Long 5; Miss M. A. Munnerlyn ,50, for For. Miss.	155,50
A. P. Lacoste 100; Rev. J. Good 100; J. O. B. Dargon 10; J. W. Burns 10; T. P. Lide 10; Rev. R. Nappier 20; W. Timmons 10; Rev. C. Stubbs 10; H. B. Thomas 20; J. Lawhon 1; A. Fountain 10; Rev. G. Bollings 10; Rev. J. Phillips 5; J. Fountain 10; H. Lide 10; Miss S. P. Catlett 50; E. Bostick 10; E. J. Lide 10; J. Long 10; W. Sturgis 10; P. Edwards 30; Mrs. E. Smith 10; Mrs. M. Woods 5; P. K. McIver 5; J. K. McIver 35; J. F. Wilson 10; N. Delk 2; a friend ,50; J. O'Kelly 5; H. McGee 1; R. L. Hart 10; Mrs. F. Pugh 5; D. Smoat 1; Mrs. A. L. Raicot 10; Mrs. M. E. Wilkins 5; E. W. Charles 10; Mrs. F. Hunter 5; Mrs. M. D. Sims 3; J. Goodson ,50; Mrs. J. A. Wingate 10; W. Wingate 10; Mrs. M. A. Blackwell 10; Dr. Dana 5; Mrs. E. B. Nappier 3; S. R. Dargan 1; a friend 5; Miss M. C. Terrill 1; Mrs. S. Z. Catlett 5; Miss M. A. Catlett 5; J. Lyde 10; Mrs. M. A. Lide 10; Rev. W. Q. Beattie 20; Mrs. A. E. Beattie 10; Servants, ,68; for the Burman Bible, 684,68	
Savannah River Bap. Asso.—Rev. R. Fuller 100; Mrs. R. Fuller 20; Miss H. B. Fuller 20; Miss E. M. Fuller 20—for For. Miss.	160,
Alabama—Mrs. M. Rives, for Mrs. Wade of the Karen Miss.	50,
Per Rev. Jesse Hartwell, agent of board,	1050,18
Westbrook, Me.—Mr. Saunders' an. do. for For. Miss., per Rev. Mr. Mnginnis,	5,
Fayetteville, N. C.—Col. Charles McAllester, for Bur. bible—per J. Putnam,	4,50
H. LINCOLN, <i>Treasurer.</i>	6846,56

N. B. The sum of \$393 credited in the last Magazine, to Thos. P. Lide, Society Hill, S. C., should have been credited S. H. Bib. Soc., Th. P. Lide, sec. and tr., for Bur. bible.

* This sum would have been acknowledged several months sooner, had the draft for it been paid when expected.

For the

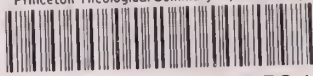
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